

The Brethren Evangelist

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ADDRESS,
THE BRETHREN PUB. HOUSE,
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ASHLAND, O., Oct. 12, 1887.

Questions Answered.

SUNDAY SCHOOL QUESTION.

"Was God ever seen by man and by whom?"

For the satisfaction of the Sunday School, please harmonize, through the EVANGELIST the following Scripture: St. John, 1: 18; Exodus, 33: 11; Gen. 32: 30.

B. G. F.

Bipon, Cal.

Harmony is easily restored between these passages by using "face" with its figurative meanings. The simple fact that it was in the night shows that Jacob did not look upon God's real face, for the natural eye cannot see in the dark, and when the first rays of day began to break, "the man," Jacob's wrestler, proposed to leave. Jacob, therefore saw God's face, not with his eyes of flesh, but by the power of his mind. Men often say they "see the force of the argument." Here the meaning is that they understand. Jacob understood that he was in the embraces of God, who appeared to him in the image of a man only, under the cover of night. To give expression to this intimate companionship, he says: "I have seen God face to face."

Two neighbors were one time desirous of seeing each other. The night was blind-dark, but the way between their residences was well known to each. They both became possessed with the conclusion to visit the other. They met in the way, and considered the matter that concerned them, and one returned and said he had seen his neighbor.

Blind men use the word "seen" in the same way that seeing people do, yet they cannot see at all.

In Deut. 5: 4, Moses addresses the Israelites in this language: "The Lord talked with you face to face." The extended history of the reception of the Law informs us that the glory of God encompassed the mount so that it appeared as a flame of fire. Where the expression is used with reference to God in the Bible, it means that he spake personally, made men hear his own voice without a messenger or prophet to act as a mediator. This statement is supported by the conversation that the Lord had with Moses, Ex. 33: 17-23. Moses besought God to show himself to him in his glory, and God replied: "There shall no man see me and live." But for the satisfaction of Moses, God put him in a cliff of a rock and covered him with his hand and afterward allowed him to see his back parts.

As Scott says, "All the appearances of God, spoken of in

the Scripture, were far different from a visible display of his essence, the Scriptures bear testimony, and the Lord's own word in Ex. 33: 23, and St. John's testimony, 1st chapter, 18th verse, do not clash in meaning with Gen. 32: 30, Ex. 33: 11.

Man, in his mortality, can not look upon God when he appears in his own substance. When he appeared in his glory upon the mount, Moses was so imbued with the glory that he was obliged to put a veil upon his face that the Children of Israel could look at him. But the time is coming when the children of God will be glorified, in the resurrection, as Christ was, and then they will be able to see God as he is, and in all his glory.

DEAR BROTHER EDITOR:—Please explain in the EVANGELIST the following verse: "Veilily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom. Matthew 16: 28.

N. A. F.

Elkhart, Ind.

This was fulfilled in the transfiguration and resurrection of Christ. He was addressing his disciples and feasting their souls upon the coming glory which they should enjoy. At that time he was unfolding to them the terrors and subsequent grandeur of the future to them. He pointed to the time when the Son of Man would come in the glory of the Father, and reward men according to their works. As an additional item of information he added that some of them who were standing there should not die until they saw him coming in his kingdom. Three of the number in that hearing were present at the transfiguration; they saw him ride into Jerusalem while the multitude strewed branches of trees in the way, others cried, "Behold the King cometh," and others, "Hosanna to the Son of David," he appeared unto them after the resurrection and declared that all power in heaven and earth was delivered to him, and that they should teach and baptize the nations. If Christ was not coming in his own kingdom then, he never got in.

This verse can not refer to the second coming, although the preceding verse does. His purpose was to particularly impress upon the apostles that the great work that he and they had to do in the world was about to open, as he had delivered the keys of the kingdom to Peter, the door was now open; he should be seen coming in the kingdom, and they would be able to receive those who were willing to deny themselves, and take up his cross and follow him, and bind those who would not do so.

EDITORIAL ITEMS.

Those looking for correspondence this week, will find several letters on the inside. Often the outside will not contain all without infringing upon space that these notes should occupy, and the seventh page will hereafter be partially devoted to correspondence.

On Monday, Oct. 10th, brother and sister J. H. Worst reached their Crystal Wedding, and the evening of that day was made merry by their friends gathering at the Williamsport school house, Dakota, to pay their honor to the worthy brother and wife. May the blessings of God continue with them in their Dakota home, and their journey in the bonds of holy matrimony increase in happiness as the Silver and Gold Weddings approach.

Bro. S. W. Wilt has changed his post office address from Terra Alta, W. Va., to Clifton Mills, Preston Co., W. Va. His correspondents will take notice of the change.

Elder John Burnsworth, pastor of the Pony Creek church, Kansas, was so much encouraged by the convention in the future prospects of the Brethren church, that he said he would go home and take unto himself a wife; and he did.

Eld. S. C. Stump, a delegate from the Falls City, Nebraska, church, did not get to the convention; but he baptized two more members while the convention was in progress.

The Report of the Ashland Convention, will be ready by next week. Price, single copy, 15 cents. \$1.50 per dozen. Send in your orders at once.

Brother Isaac Kilhefner, expects to preach for the brethren at the Bear Creek church, near Dayton, next Lord's day.

We want our Annual out in good time, and if we cannot get the names for the ministerial list in time, we will be compelled to do the best we can. Now Brethren help us to get a correct list, by sending in corrections and additions at once.

The October Vindicator.—The leading editorial has the new Dunkard College, at McPherson, Kansas, as its subject. From it we learn that editor Cover and Abram Flory are to start on a three weeks' tour to Tennessee to visit scattered members.

We would say to the Philadelphia church, that if we are relieved of the College burden, here, our assistance will be much more generous to the struggling flock at Philadelphia.

Remember that the Annual will be published soon, and you should send any matter you wish to insert now. Ministers ordained during the year, should send in their names and addresses at once; also any change of address should be forwarded. Remember that our memory is no greater than other men's and we have many cares and should not be expected to see after all these things.

Sister Julia A. Wood advertises for a renter for a farm in Virginia, this week. That is a delightful country, and a good opportunity for a brother who is industrious and able to manage well.

We are sorry to learn that brother A. A. Cober is suffering with poor health, and will not be able to fill some appointments he has announced. We sincerely hope that he will soon recover and be able to continue his usefulness in the Master's cause.

Do not neglect to send in the matter you want inserted in the Annual: do it at once!

John B. Finch, the great temperance worker, of Nebraska, fell dead in Boston, Oct. 3rd. He lectured in Lynn, Mass., that evening and took the train for the former place after his lecture, and death came upon him as he was walking from the depot. His life was largely given to the temperance work. His maternal father died in a drunken spell, and his mother instilled into his mind the principles of total abstinence. He was not excelled, as a lecturer, on the American platform. At this time the loss seems a great one to the temperance cause. "Great men die, but the work goes on."

NOTICE.

We are at work on our Annual, and want to get it out in good time. Let the pastor in each congregation send us a report of his church. Who are the ministers and deacons with their addresses, No. of members and any other important feature they want to report. Do this at once.

Recent experiments in a New York school has proven that wine can be prevented from fermenting by pouring a layer of olive oil over it. This experiment was brought about by a study of Egyptian pictorial art, which represented that wines were thus kept in an unfermented condition in Old Testament times, and is another argument to support the use of unfermented wine only in the communion. The evidence is accumulating to prove that the Jews used unfermented wine in their religious observances, and drank it only, when they lived up to the ideal of a blameless life under the Mosaic law. The false doctrine that the Bible supports the practice of drinking intoxicating wines will soon be so com-

pletely exploded that no fragments will be left to tell the story of its former existence.

Bro. P. J. Brown will deliver his lecture on his visit to California, in Zimmermannville, near Dayton, Ohio, on Saturday evening, Nov. 19th. The lecture will be given for the benefit of the church there. A hall is rented and they expect to hold a protracted meeting there, which will make a bill of expense.

We call the attention of our ministers to our request for their names and address for the ANNUAL. Brethren please do not delay, but send at once.

Bro. E. L. Yoder is again at his post of duty, at Falls City, Neb.

The EVANGELIST will be sent the remainder of the year to any address for 25 cents.

Bro. C. E. Doty, of Bantas, Cal., writes that he has just moved from Altamont, Cal., and his address will be the former place. He also acknowledges the kindness of sister Jno. Perret, now of Pasadena, Cal., in paying his subscription to the B. E. He says: "We are always glad to get the paper as it has many items of interest; looking for the return of Bro. J. W. Beer, with pleasant anticipations; and in the future hopes to contribute to the columns of the EVANGELIST occasionally."

Bro. E. Mason spent last Lord's day with the brethren of the Fair Haven church.

Bro. Shaver's correspondence contains good news from the charges in Virginia.

The Brethren Tract Society seems to have taken a new lease of life, as we have received another roll of circulars. We notice also in Bro. McFaden's correspondence that the Tract Society proposes to continue its work.

We admire honest and fair criticism, and in no way esteem ourselves above advice and correction; but we do not love complaint that is unreasonable and unjust. We refer to the complaints noticed by Bro. Martin Shively, in his letter of correspondence. We feel very grateful to brethren who are honest and fair, as brother Martin is. He puts the cause of complaint where it belongs. We have invested a large sum of money to equip an office with good machinery and the necessary material to get a paper out in fair style and as regular as the weeks come and go. In this we have made a straight donation of \$120.00 per year to the literature of the church, and now for each 50 cents that the subscriber pays, he gets over 25,000 more words of reading matter than he did before. The actual amount in each paper in proportion to price, is a little more, and the subscriber now gets fifty-two numbers instead of fifty, and there are no half sheets, unless an occasional error cuts the edition a little short.

Selections are used to fill the paper, when there is no original matter to do it. These selections are composed of the best religious literature in the world, and any child of God can read them with profit; but they lack freshness and interest, because no personal acquaintance or knowledge of the writer is enjoyed by the reader.

We cannot compel our brethren to write without money, and that invincible power we do not possess in sufficient quantities to be able to use it for that purpose. Therefore their writing must be a free-will offering, and these offerings are often objectionable to our readers.

The Creed, which we prize so highly, says that we should overcome evil with good; and the way then, to make a satisfactory paper is to put something good in where the faulty exists; and if it is too small, your money will not fail to make it larger if you send it forward in sufficient bulk. Some may talk about "starving out," but this does not sound well when placed side by side with, "Bear ye one another's burdens." One trouble is that too many of our able and willing writers have been about "starved out," and they have gone where the ox, that treadeth out the corn, will not be muzzled; and they do not write because daily labor makes it a grievous burden.

THE EVANGELIST compares very favorably with any other religious paper published at \$1.50 that we know anything about. It contains nearly as much reading matter as the Gospel Messenger, and that has five times the circulation. Brethren, judge righteously, and remember that we should bear one another's burdens and so fulfill the law of Christ.

Just now, we open Bro. McFaden's letter and he speaks manly, judges honestly; and moreover, before the convention recently held, he told the honest truth as to where the cause of complaint belongs.

Things in General, Some Things in Particular.

The Brethren church of Philadelphia.—We are yet alive and growing. At the prayer-meeting, on my return home, a man and wife made application for baptism. We will put a pool in the chapel so that we can be ready for applicants; before this we have had to depend on our Baptist friends, who have been very kind. We are growing about as fast as could be expected under the circumstances. We are growing fast enough to keep in a healthy condition. All we need is a new church, we have the grit, God gives the grace, can't you furnish some of the greenbacks? A five dollar bill will fill an envelope with comfort, and purchase for us a few bricks. You need not feel backward in this matter.

Our Tract Work.—We are ready for the church to take the work, but until there is something more done than has been done on paper, we intend to push on the work. We are now bringing out a new pamphlet which will be announced in due time. The books some of our young friends earned—Mother Truth's Melodies—has been revised and enlarged, hence they could not be obtained and there has been a delay, but the books are coming in, and by the time this is read will be all sent out. If you have not received yours, drop a postal. If the writer of the letter on the Bible will send her address, I will send her a copy free. I mean the writer who said the Bible should be used in July as well as in other months, &c. We will mail Face-Forward Immersion for 30 cents per dozen. This pamphlet was published for my own use, but any can have copies who desire. The church member's hand-book still sells, and you can obtain free any book you desire by selling a few copies.

Something More Wanted.—There was great manifestations of feeling at the convention on the College question, but you will yet find out that something more than enthusiasm is wanted. Water is good and fire is good, but it takes fire and water both to make steam. Steam is good, but it must be used in the right way and sent in the right place, before any good is done and the wheels start round. The churches must put their hands down into their pockets if the College debt would be paid. We had a good meeting it is true but unless the steam runs through the church there will be a big wreck. I am not throwing cold water on what was done, but am only saying that more must be done, and what is done ought to be done now. If the College is to drag for five more years it will be a terrible burden to bear. Who is to attend to this matter in the various churches? Was the work planned at the convention concerning the dollar subscriptions, and who is to work the plan? You know brethren, that oft times, what is everybody's business, is nobody's business. There ought to be a man to attend to this business.

The Publishing House.—It was agreed that the place paying the